THE ARCTIC CALAMITY.

vitrate through every heart, and induce us, one and all, to unite in those ascriptions of praise which our beloved

The following beautiful and expressive pealm wawith great effect by the excellent choir:-

They wondrous power, Aimighty Lord,
That rules the boisterous sea,
The bois adventures record,
Who tempt that dangerous way.
At thy command the winds arise,
And swell the towering wave;
While they astenda'd meant the skies,
And sick in gaping graves
Hismay'd they plunge again;
Tach the a tottening drankard reels,
And finds his courage vain.
Then to the Lord they raise their cries;
He hears their loud request,
He calms the fience tempeshous skies,
And lays the floods to rest.
Pejotcing, they forget their fears;
They ree the atom allay'd;
The wish'd for haven now appears;
There, let their vows be paid!
O that the some of men would praise
They conductes of the Lord!
and those who see his wondrous ways,
His wondrous love record.
The suit communion service was next read, and the

The ente communion ferrice was next read, and the two towing byens sung:

Whon gathering clouds around I view, And days are dark, and friends are few, On Him I lean, who, not in vain, angerienced every human pain; Hio feels my griefs, he sees my fears, and counts and treasures up my teers.

Vien sorrowing o'er some stone I bend, Which covers all that wa' a friend, And from his volce, his hand, his smile, firtices me for a little while; Thou, Saviour, seest the tears I shed, For thou didn't weep o'er Learns deal.

And, oh, when I have safely past through every condict but the last, Sill, still unchanging, watch beside My bed of death, for Thou hast did it Them point to realms of endless day, and wipe the latest tear away

At the conclusion of this hymn, Rev. Mr. Carter assenced the pulpit and amounced his text—

the Lord reignoth, let the earth rejoics.—Pealins, ecvi, 1.

After showing that practical religion depended upon a

this dim eye of sense cannot discern, are clearly seen by the heighter eye of faith to be appointed mesns of minis-

y Bim to make more abundant, as well as more sur-

THE ARCTIC CALAMITY.

The Religious Services Vesterday in the Metropolia.

Common Services Vesterday in the Metropolia.

Common Services Vesterday in the Metropolia.

Common Services Calamity of the Service of Capital Lice.

Common Jy the Rev. Rr. Carter of Seakers, the Rev. Pr. Oggody Dr. Edificity, the Rev. Pr. Hellow, Dr. Reccher, Jr. Capital Common Services, Dr. Hellow, Dr. Reccher, Jr. Capital Common Services, Dr. Hellow, Dr. Reccher, Jr. Capital Common Services, Dr. Hennis, Dr. Capital Common Services, Dr. Hennis, Dr. Reccher, Jr. Capital Common Services, Dr. Hennis, Dr. Reccher, Jr. Capital Common Services, Dr. Capital C

chance to say, "God be mereful to men aturer," yet, with them, we have nothing now to do but to commit their bodies to the deep, until the time when the seasibil give up its accumulated dead, and their souls to the keeping of that Saviour whose blood can wash out every guilty stain. But we have much, very much to do savegards the effect of this violation upon cursilves.

Beleved brethern, let not this attestey of God's voice be in vain. Never before have I so fearfully feit the meaning of the injunction to mysail, "Preach the word—be instant in season and out of season." Nover before had the responsibility of watching for your sould came upon me with such overpoweing force as when I feared that a single one committed to my spiritual care had been thus suddenly hurried to the bar of God, to bear vitines to my faithfulness or neglect, in making known the message entrusted to my charge. And oh! ny soul, what coulds't thou have said had an unwarned since thus gore down to his coean grave to witness segment the at the great assise? There is, therefore, a mutual obligation upon us: upon me to be more faithful in sounding smong you the note of warning; and upon you bretheen more carefully to hear, and mare entrestly to head this voice from the watery grave of semeny you have hear an allored—"By o also ready." The messenger of leath may not indeed come to you while struggling with the obtailing waves, but God employs other, and as speedy minister to do the will—and as mutdenly and as fearfully may you be hurried from your races of supposed security, into eternity's deeper guilt, as were those whose requirem none but unseen spirituary, and whose only direy was the wild occan's fittil morn. Yes; there in sepalabres where no man shall visit; in tembs over which no tear can fall, chall they seen to hear, let him hear the voice of God, thus sounding from those hundred gaves bonest the read proved the ready of the ready was replece in the Lord. For how we have gone, the tear of gympala shall fall, but for the gympala shall s

THE VOICE OF GOD UPON THE SEA

were on board the ill-fated steamer Arotic, and have not jet been heard from; so that, in all human probability,

As each remaining member of the congregation enter ed the church yesterday, sorrowing eyes were turned alled in so edifying a manner; and when the church was filled, it seemed as if an earthly pail of griof were thrown

mang by the choir, in elegant style.

Doctor Cagood then read the gospa I from the appropreste chapter in St. Matthew, which no rates the event of Christ walking on the waters, to the percer but subesquent joy of his disciples.

When the congregation had joined in prayer, the rere

And Feter answered him, and said. Lord, if it he thou, bid we come unto thee on the water.
And he said, come. Matthew xiv, 28 and 29.
The voice of Fivine Providence has called us to go out

upon the water since we last met together here, and fer days and nights our thoughts have been upon the sea, with the absent friends who may never meet with us here any more. As we come to the sanctuary to day one to us all. It has checked the mighty current of busicess, emptied the haunts of amusement, sebered the giddy heart of this restiess city, and countries turns many a man with certains thought towards the house of prajer to-day, who had before a worfalling's indifference i mit a cceptic's price. To presch upon any other sul heart's attention to his own mustige upon a text which O d himself has chosen. My subject is the voice of God of the godly humanity which is man's true relation to God, as well as to his neighbor.

I. The voice speaks upon the waters, and calls us out to see the mingled pride and littleness, the power and the 'cebleness of man. The most impetuous, and, perhape, the most rugged of the disciples, undertook to go upon the sea to the Master, and the bolsterous wind robbed him of his courage, so that, beginning to sink, he cried "Lord, save me;" and he was snatched from death by a mighty hand. What a contrast between the boldness of the proposition, "Lord, if it be thou, bid me come unto thee upon the water," and the timidity of the cry for succor when the angry waters were rolling at his feet! Contrast, ever renewing itself among men, and carrying its dark shadow into the brightest annals of our

If we were obliged to choose deliberately any work of man's bands as the especial trophy of his triumphs over pature, or as the crowning embodi ment of his art and science, what work could we choose more suitable than that noble ressel which the ocean has swallowed up? Name, if you ona, any improvement in scientific the results of that improvement in the spleadid struc-ture that by one fatal blow became a helpless wreak. Let us not seem such an embodiment of human power, her builders, than the many craven hearts who have been sheltered by her bulwarks. She was true to her mission to the last, and fell by a stroke that no more impeaches ber sea-worthy virtues than the fatal stab of

I cannot but feel myself religiously impressed, as be of these mejestic creations of art. Who will say that Bres lie these upon a ach's steame; do not befit the santuary quite as much as a hymn of the mountains or

tee how you flaming herald treads
the ridged and rolling waves,
As crashing o'er their created heads
the hown heraurity slaves!
With fosm before, and fire behind,
She rends the chinging ses,
That flies before the rearing wind,
Beneath her hissing tee.

Now like a wild symph, far apart
She wild her shadowy form,
The besting of her restless heart
Stall sounding through the sterm;
Now answers, like a courtly dame,
The reddening surges o'or,
With flying rear of a pangied flame
The Pharos of the shore

To night you frigate scarce shall keep flor broad breast to the gale. Yet rest, ye wanders of the deep! Nor wind nor wave shall the There fleshless arms, whose pulses leap With floods of living fire.

Megnificent pleture, by one of our own poets, of a ma-jestic steamer like that which has so often outridden the storm and the darkness! Who could believe that such a not far from land, with so many of the appliances of safety at hand, the ship was to be wreeked, and most of her people were to be lest? What a text upon the com bind greatness and littleness of man! WI h all our sel ence and our art, we are not seeme against diasater and destruction. Never has the pride of our haughty ambition received a sterner check than in this assu-alty, and our godiess materialism, like the ancient king who claimed to be God is wounded to the heart upon the throne of its own presumption. What human thought could have foreseen the disaster in the form in which it came? Great that due care was not used as to speed and watchfulness, yet what calculation, however, cautions, would have recloned upon the most remote What underwriter best versed in the laws of marine risk, would not, even in case of cellision, have predicted the security of the stout and massive steamer against any strength, too careless of making victims of smaller ves sels, the great ship was the victim to her own haught; power, and her wreck repeats the familiar doom of human pride. Would that this were all that we were obliged to say of the littleness of man in this con nection, and there had been no cowardice and no treach obliged to say of the littleness of man in this connection, and there had been no cowardice and no treach
ery to deepen disaster by baseness. It becomes us hore
in our peaceful homes to speak very wardy and goetly of
the conduct of persons in momentary fear of death;
yet we cannot disguise our convictions of manly duty,
rer call by any other terms than cowardice and treachery
the conduct of the crew and must of the subcodinate
officers of the ill-fixed steamer. If they had listened to
the livine Voice that speaks mare or less elearly in overy
human breast, and bids us all strive bravely and faith
fully as under Goo's own kingdom, they might have
averted much of the disaster and all of the shame. The
word came to them as to Peter, "Some." Had trey lie
tened to it in true faith and humanity, they themselves,
with most of those cutuasted to their care, might have
goue in sertey upon the waters. The noble commander
well matched his vexeel, and has our honor and thanks
to day.

If. But what shall we say of the providence of God
under such disasters? Are they to be allowed to breat
cown our faith, as if there were no power superior to
wisds and waters—to the servers of men and the contingencies of nature? Such disasters are the very things
that call most imperiously for the services of our faith, and
bring us to our allegiance to the Lord of nature and the
Vather of our system. They show God clearly to ur
allike in the rigor of his law and in the grace of his
gespal.

He is evident that God governs us by law quite as much

Father of our spirits. They show God clearly to us allike in the rigor of his law and in the grace of his gospal.

R is evident that God governs us by law quite as much in the hisgidens of nature as in the code of the Decilique. In every stone, and leaf, and nerve, and smucle, we read the inacciption of his will, in a record that never falls to attach possible to transgression. So far as we are advised, there are fixed laws to the winds and waves, which men cannot transgress with inpunity; and the whole globe upon which we live, is written over with decrees that call us to watchful predence as well as to carnest labor. If we despise the sober wisdom of nature and hurry madly to our aim without head to her gentle restraining, we must expect to suffer the penalty. The hardest part of the penalty seems to be, that the predent must often suffer wit. We collardy, and the unnocent with the guilty; for m m to seems than in the literal one, both are all at to the same vessel and must share 'he same aft. The same extennal let may attach to each, although its has eye of the Searcher of Rearies the more? As as at the two parties may be as far as heaven and earth asunder. This law of sectal liability seems indeed a very hard one; yot it cannot be repeated without repealing the notial nature and the social collections of maskind. If we are permitted to do good to each other, we must of course be at their to de harm; and the fact that we may do such harm is one of the strongest grounds of warning and exhert-tion in the apreals of God to our consciences. In the mariness of the hurry to be rich and powerful, we overstop the limite of prudence, and we could not tend to be repeated without his and perficial display, directly in the face of sobe windom. Every day there is some victim to the genor-an, and too civen the innocent and the thoughtful sude from the foily or collidences of the rectless. They this ask to have this law of social liability changed, are its ply saking to have this law of social maring our entering the sake

prayer fises to the merey neat above the dark waters and the menting storm:—
Out of the ceeps have? cried unto thee, O Lord:
Lord hear my vice, he attendire to the volce of my supplication.
Series and pray, we say, and above the stern laws of mature lock to the kingdom of grace, under whee benign jurisdiction we are estiled by Christ to live or to die. The divine word that check in him, in the beginning was with 6cd, and to the end represents God to our souls. When the deep waters are asselling around us, and we are ready to despite of all thisical halp, the prayer, "Lord ave me," shall not be unassecred. The gates of the spiritual world open themselves to the trusting soul, and Cod stands over ready to repeat his sessible gracious work when he strecked forth his tand and reserved the discribe from destruction. This faith comes from the grapel that is one both right, and is confirmed by the best expectations of men languity by the ven mear God agashing to us in the laws of nature, and, higher and more bisued revolution, or can hear him spaaning to us by the ominiculant Word and his omnipresent Spirit kerry day of our livra, some treath own to have new, day by righ, the 1 vivre folce that we may hear it olessly sell. Shall waters are all amount in some the same and more bisued revolutions, or can hear him spaaning to us by this samilarity of loce that we may hear it olessly sell. Shall we have the dark hour comes.

If Shall waters are all around us Loarn to hear new, day by righ, the 1 vivre folce that we may hear it olessly sell. Shall we may be a sell as a subject to the same in the same and more that of the same in the same and more results and the results from the control of the same in the same and th

leep calieth unto deep at the noise of thy water-spoats; all thy waves and the billows are gone over me:
Yet the Lord will command his loving kindness in the daydine,
And in the night his sorg shall be with me,
And my prayer unto the God of my life
Who of us can help feeling to-day the fearful solemnity of this life that we are living, and its tremendous exposures to evil? Make no attempt to gless the awful truth ever in any shalow worldly-complacency or theological optimism. His is a sedemn thing, and the constant fact of death makes but a part of its solemnity. Stand in imagination with one of our lost friends upon the deck of that reasel, and actor into the feedings which swelled those few abort hours into years of remembrances, hopes and fears—feel for ourselves all those yearnings for home and friends—see for yournelves all those yearnings for home such friends—see for yournelves all those obscrube twistens of warm welcomes and happy years here, that rea above the dark waters with their bow of promise. Pollow the victims to their hat st eggic, command their souls to God's peace; then look to the other aids of the picture, and see homes so bereaved, the family robbed of part of its own habitual being as if part of its own heart were toon away; then any that life is a solemn thing and source is an averal reality? You not the sovereign power, not the supreme reality, for God is love, and he will save to the utesmost them that put their true is him.

I will lift up mine sees unto the hills,
Frim where o cometh my help;
My help cometh from the Lord,
Which made heaven and earth;
He will not suffer hy foot to be moved,
Fe that keepide thee will not slumber—
The Lord is thy keeper.

Life is more asleam than ceath for it is our life that gives death its balm or its sting. No desponding complaint, no inclodes throatier grow corrow, can it us to accept the true lessen, great city of our home, so full new of the water belies un work whilst it is still called to day. Induced the out of the water has a subsen of your ow

SERVICE BY THE REV. H. W. BELLOWS, OF THE CHURCH OF THE DIVINE UNITY.

The Rev. H. W. Bellows preached yeaterday morning in the Chapet of the University, and took his text, Peste KOV., verse 5—4 The see is His and He made it "The

During the past week, he said, we have been all standing, as it were, upon the shore of a great cosen, looking out upon that mighty deep which has eagulfed such numbers of our fellow creatures, the objects of so many hopes and fears. There is nothing perhaps that so completely chapes out the attributes of the Deity as the sealit is the natural image of immensity, and, with all its mysteries, speaks of the unsearchable ways of God, and of that Providence by which He rules the universe. It is the image of that almighty Power which nothing human can withstand—of that arm which smites—of that men can withstand—of that arm which emites—of that infinite instability, which, belonging to the government of God, knoweth no rest. It is the image, too, of that uncertainty which is the portion of human life. "The sea is Eis and He made it."

which sun. ers and destroys, and dashes the happy pros which sun. locked to it as the means of bringing pects of those win locked to it as the means of bringing them to their fr. ands. There is one part of this earth travel over the wor'd . ad conquer and subdue the dry land, but there is one t. wing that remains unchanged and unchanges le—that gre at and wide sea, whose mour tains rol just as high now as they did on the morning creation—whose mists and clouds still rise and shroud the path along which men trave —whose horrors are unchanged, and whose winds sweep, wer its surface with their old resintless fury. One thing Go. keeps to himself— "the see is fills and He made it." It is the image of God's majesty. It is the image of file wonde vist and awful sovereignty. But though it vindicates his wrath and power, how often does his mercy smooth it to the ness of man! How safely do we cross it arain and again. How many ventures have we committed to it! We send our ships to the most a stant shores, and they go and return in security; and that which would seem to separate nations has proved the greatest bond to unite them together. Thus the sa i is the source of our comfort and wealth-thus the sem Vite the Providence of God, is the source of our greatest w oe and anxiety, as it is of our hope and joy. Is it not a universal law—that the direct calemities, spring from the greatest benefactions? Is it not thus a "at God deals with the world" to hear as well as tender to a si-to struggle and wrestl with the elements of nature, the powerful passions of When He atretches out bis hand in wrath, I is as much as to say you are made for groat things and must know fied in the grandour of his sovereignty and his majest. We are apt to think that we are living in a set and slikes world—we are apt to forget that we are made to suffer; we would wrap ourselves in the robes of a smfort and luxury but God wrings these raiments from . as—deals with us instronous carnest, and makes us feet that life is lefty and grand. Adversity is not our food by it our medicine New and then, God turns his face for mus He lifts his awful hand and strides through our omes and our hearts in all his majesty. Such a scene we have been called on to see with the eye of our image fastion. We have almost heard with our ears the gm and and the shricks of our follow creatures. We have , almost seen the partings of wives, husbands, and little ones. W. what help was righ We have reen, I hore, jerty of some calm, strong spirits, who disk sock wheir own safety at the expense

jerty of some calm, strong spirits, who dist ained to seek their own safety at the expense of the sixes of others. Oh, brethrent in that seems though the image may never be obliterated from non-thoughts—in that seems there was much that was 1 ble it not prove the nevantages of culture and dark that reducation? Ind it not show that moral and spirits training was of some avail at the hour of afficial for when the rade and uneducated sought only their a was safety, there were others who nooly resolved to be at their to their fate. From what I know of humanity, believe firmly that we shall yet hear of muca that will hold up our confidence in the greatest of virtues. The unaultivated during that awful scene only manifested their native humanity, and if does not become us to condemn them. But this is far better than if the persongers had select the boats, and left the crew and their officers to rain. I would rather have been one of those notice men or women who resigned their place in the boats, than smoon these who were saved in them. It is a satisfaction to feel that they acted as their proper are notice humanity prompted. The conduct of the men was to be expected, especially on an American ship, in which, under our constitution, it is difficult to preserve the strictest discipline. There was something are fixed in the boats, he men stood in their reals, and, without clearray, went down, down, down to their watery graves. There was the sublimity of discipline if who had a the boats and had the sublimity of discipline. Would that we could have reen something of it on board our ship?

one prent and gloricus end. It coes not become us to depreciate the human arrow that caists in the world. There is an immense amount of griefa and life would be worth nothing without these dark shades on the tapestry to give it strangth and chanacter. What are we writt out tried and disappointments? Nothing butchildren—ignorant of the very end for which we were made.

The is a proper occasion to take into consideration what means may be necessary to reader ourselves more recure from similar misfertunes in the future. God has made it our duty to defend ourselves as well as we can—to protect our lives, surrendering them always without a murmur when the hour of death has arrived. The crit which we now mourn might have been averted if more skill and experience had been awared if more skill and experience had been onested if more skill and experience had been onested if more skill and experience had been onested if the compartments, and this is now established beyond a doubt. Our lest wessel, too, was not provided with a sufficient number of bonts. Let your earnest attention, then, be given to these two points. In the events of the last year loss see that God is reproving the haste with which we been upset—how many horrid shipwreaks have there been upset—how many horrid shipwreaks have there been upset—how many doradful condagrations—how many falling ships, caused by that national precipitancy and want of pundence which belong to our country and our race! Would it not be a god God who interposed to fell us we were going to rain—to sourge and correct us as long as we continued thought less and best sciety on worldy triumplas? And what we also have the propert to more for high and holy end, and that we sive the propert to meet him by lives of religion and peace? I speak from the bottom of an experienced heart, for i, too, want more tranquility, more abilities have five the proper to be less of continue they would make us lead a quiever life—though in the would make us lead a quiever life—though in we silm our property

CHURCH OF THE PURITANS.

The Rev Dector Cheever preached an elequent sermon yesterday morning, at the Church of the Puritans, Union place, Fifteenth etreet, in which he made but a passing allusion to the late dreadful calamity to the Arctic, amongst whose ill-fated passengers was Mr S. M. Woodruff, a member of this congregation, with whom he, Doctor Cheever, had bad a pleasing conversation processes to bis departure for Europe, which he now looked back to with unspeakable gratification.

The Rev. speaker, however, in his evening sermon spoke specially and feelingly upon this all absorbing topic, taking for his text the following appropriate words:—

For they have beard evil tidings; there is sorrow on the sea.—Jerom ah, 49th chap, 2ed verse.

This dreadfut calamity, said Doctor Cheever, is under the special provid not of God, and teaches that there is no safety for us, even in the most perfect browledge and successful application of the jaws of nature, but in trusting in . im. If God is our suide, so are the laws of nature—pot otherwis. This dreadful calamity is one of a series—the mass that God uses to call a careloss community tack to himself. We had become hisdiens, presumptions, self-onlident in our prosperity and wealth, and Gold interposes, takes off our charlot wheels when we were driving to destruction, so that we drive heavily. He has a thousand causes, apparently triding, by whose he can prestrate our grandest enterprises, look up our whoels, and pa

to the laws of nature; but suddenly the flaw in adapting your arrangements, or everything defeated because your own passions can away with your judgment. Your rushing impeteestly, your ratio to consume less time in crossing the Atlantic by a few hours than a rival vessel, defeats all your enculations. and leaves you with the mertifying conviction that, a what you will with nature abroad, your own nature on quers you, and takes God's revenue upon you for you

whom you are to rely for faithfulness, may turn your best opportunities to destruction, and reader everything hopetees where a common disinforestedness and devotion to du'y would have saved all. This is the most dreadful aggravation in this dreadful catastrophe—humanly speaking-this frightful sacrifice of life was so needless, so also clous. Noonday, four hours notice, a calm sea, boat except to hold hundreds, and time enough for construct ing and provisioning a good strong raft, and yet has dreds of people, and they almost exclusively the passes gers, enguiphed in the ship with a see as smooth as chalcedony. In all the tragic history of sorrow on the sea, a more dreadful instance has hardly over occurrence of the sacrifice of passengers and describes of a new for ethers as well as themselves.

In the details of this almost unparalleled shipwres

what a contrast between the heroism and self-devette of the commander and the cowardice and cruelty of the firemen and the crew! Captata Luce will be received by the whole community with open hearts, as one align-from the dead, because he was faithful to the last, resolved not to quit the ship while to passenger remained to be cared for, thoughtful for others, not himself, and determined to go down at his peat of daty. The insubordination and selfahness of the crew reem to have taken him by surprise, at great abadvantage; and once broken out they could not be a rested. If reports are true, there were a feresity, brutal punishment. Mon might as well put themselves in the care of pirates on the Atlantic as trust to those, who, p imminent danger, will cut away the boats for themselve and leave the passengers to sirk, without so much a alding even in the construction of a raft for their possi

THE VICISSITUDES OF THE SEA.

The sea is His, and he made it. Whatsoever the Lords pleases, that does he in the sea. And there is sorrow enthe sea. And the sea gave up the dead which were in it, and there was no more sea. Psalm 95th, v. 5: pealm 15th, v. 6: Jeremiah 45th chap, v. 25: Revelations 20th chap, v. 18, and 21st, v. 1st

v. 10, and 21st, v. 1st
All nature, observed the preacher, in all her various
departments and operations, proclaims that God is wise,
that God is great, that God is good. Thus speak the
heavens and the earth, and thus speaks the seas. 'The
sea is it is and he made it," and zone but a God conde
have made it; none but a God can central it.

It is of the sea that I now propose to speak-of the of which all the millions of our land have so earnes of which all the millions of our land have so earnesses, speken, and so intensely thought during the few passes, of what else could I now speak more properly—more profitably? The greatest part by far of the earth is covered by water. The vantaces of these watery regions fills the behelder with amazement: they stretch away from continent to continent, thousands of miles, and from pole to pole, one immense and mighty sea. The continents themselves are but is ands in the great occurs, prejecting above the vant expanse of the waters. Whenever this mysteriess fluid in quantities so inconceivable. Bow deep those awful chasms are, so man can tell. The capacity of the cocan has nover been fully estimated. All the rivers inn into the sea, yet the sea is not full: a thousand years would not arifice to fill the bosom of the great deep, w.r. it once made dry, even were all there is to continue o pour their ceaseless currents made its bed. And yet of this vast—this immensurable sea, the February prophet in describing the A mighty says, "Who had in me, sured the waters in the hollow of his bands."

and He made it." The era speaks of the maker Gos